Rough

M2454 GROUP 2 & 3 BERKELEY 9/25/74

Alright, lets start it, huh? Has already started? Ooh, Ah,Have to be careful. How long ago that I was in Berkeley?

Q. March?

March this year?

Yes.

Oh! I thought it was much longer. So, in the meanteime you have had meetings & answers from Warwick from Ross and several discussions and questions. So, will we continue with that kind of interest? You understand why it is better if we do that way provided you can keep it up the particular level. The questions of cousrse have to be of a certain kind, and when they are they will produce a level corresponding to the question. I always must answer in accordance with whatever the question is. Answer the silly man in accordance with the level of his being. So it is useless if the question is, of a, let's call it, a low character, to anwser it in such a way that is above, above your own level. First place you won't understand it, whatever the meaning, and the second place it's a waste of time. So lets be very simple and very serious about it to see what you as a group now produce. To some extent when I come from the East coast I have every once in a while a feeling of investigating. If I look at it in a right way, or at least, in a certain way, I consider the different groups which now exist in the country and which I visit once in a while, not often enough, but with whom we have a correspondence by means of cassette, I consider them as little light points, points of light. Because if their particular discussions have to do with the quintessence of Work and explanations of what is the meaning of such Work, and the discussion in correspondence to the level of the questions giving each time a result of Work. A result of having Worked, also of course, in accordance with what they understand Work to mean, to to mean. If they have a sense of an application of something that is like a prescription, then these light points start to shine. Its interesting that at the present time it is a little bit like a network. In different places across the country people are talking about Gurdjieff. I would like such light points to be clear and actually shining, not necessarily 150 watt, but sufficiently clear to give an indication for others who sit under that light to know what has to be done.

Of course I also know that the name Gurdjieff is bandied about quite a bit. That people who hear a little bit about this and then they start to philosophize about it. Enen to such an extent that they only know something that has been written about Gurdjieff without ever having touched All & Everything or perhaps Remarkable Men. Those are the 2 books we have, they are available, and they are source material. So, without any question, any person interested in Gurdjieff and the ideas, has a required reading, schoolwork, to become conversant with the way Gurdjieff explained the ideas in the form of

that kind of impartial criticism, using that material for a wish in a man, to become a harmonious person.

And, therefore, the points of light have to represent an activity on the part of such a group, small, or not so small. And, the different correspondence which also exits, and also form a network of communication with us in Warwick, for the greatest part of the Eastern sections of the United States, and from here, for certain sections of the Western world, that is, the Western part of the United States. That these networks of course go together, and that sometimes, a very small tiny little lamp representing the correspondant with one or two men, 2 people, maybe a man and his wife, that they can lead to the formation of a group, and then of course the hope is always that that would start a group of a little larger format and that the light could shine a little brighter.

You are one of those groups. My interest, logically, is that you have a light shining. That it is not covered up or put under a basket. That it can actually give information and because it is a light that it might give you inspiration for yourself, not only information, inspired, that is creating in a person a wish to do something, and in this case, about themselves. And when they have that kind of a wish then there has to be an exchange of results because if the results are not mentioned or if there are no results or if the results are expressed in a very haphazard way you will never get anywhere, and the light of the group becomes very dim.

To some extent it's up to the group to make a good light, sufficient you might say to read by. I mean by that sufficient light to be given to an existing "I" to know what is going on. Try to see if you have questions like that. We can talk about it then. So, I would almost say let your own light shine for a little while.

Who has questions?

No hesitations now!

Mr. Nyland...

Yep...

Rita Stockosky....

Yeah.....

Rita: Um, the last three weeks

Mr. N.: No little louder, I think

Rita: The last three weeks that I've been working sometimes I've had a different kind of result. It is if... It is as if something in me becomes very much like a child and would wish to have a relationship with somehting that could be a father to me...

Mr. N.: That could be what?

Rita: That could be as a father to me.

Mr. N.: Father, yes.

Rita: And sometimes when that happens, there's been the presence of something (up and behind me) toward which I feel....feel as though it were protective and fatherly. Other times something in me steps in and wishes to describe and verbalize and make something for itself out of it...Wishes to be proud of it. Something that is happening which is not..does not seem right that it do that.

Mr. N.: You run a risk,don't you?

Rita: (inaudible)

Mr. N.: You use the word verbalizing. In order to make it clear for yourself?

Rita: Yes.

Mr. N: Whenever you do that, you also understand that talking unconsciously.

Rita: Uh huh

Mr. N.: And that because of that in connection with Work on yourself, you hamper the existence of an "I."

Rita: Yes.

Mr.N.: You also understand that when an "I" does exist and functions it does not like to be described.

Rita: no

Mr. N.: You see an "I" is like an -- a visitor who wishes to remain unknown because if there's too much talk about such a vistor, he cannot fulfill his obligation as an "I." A person having an "I" that is,

having created it, has an obligation to keep even the existence of an "I" a secret, only known to himself. One talks about the results one does not talk about what an "I" looks like. One only says there is a reason for me to wish an "I." I say then, maybe I can create one. I will know when it is created when it starts to function, and then I pick up the thread again in describing results I obtain, which is on course information about myself. About the period, as it were, between the Wish, the creation, and the "I." And the actual function of the "I" there rests a certain mystery only known to myself. The secret for me is disclosed. As soon as I start talking about it with my mind I try to become a reporter about that which is actually happening and the reasons even why the visitor happens to visit me. All that is no good.

Verbalizing means that I'm really not quite sure about my experience. Because if an experience is definite for me, it doesn't need any verbalization. It is there as a knowledge. I could, for myself, describe how it has happened by taking it step by step through certain method, which I follow. But I start out by saying, it's enough when there is a visitor which has been created as a result of my effort. And then I am only interested at the present time to describe to others a result I have obtained. The result always should be an addition to the knowledge of myself.

So when you talk about Work, you don't talk in a verbal way about how you imagine an "I" to function. You stick simply to that what an "I" has given you as knowledge.

Now the question for yourself of wanting to explain the particular states you might have or even a feeling, which is not so easily described or perhaps even in imagination that it is as if there is a father, or something that is protecting you, or that exists of a different kind, and you know the presence of that what is of a higher level of being, remains your own. It is not a question that it is wrong or right, but you should keep that as much as you can to yourself without even wishing to talk about it to yourself. And, only acknowledgement that it gives you a certain state which you feel is right, not necessarily agreeable, but very helpful, and perhaps even instructive. So that then the reason of considering even that state, which belongs, as I say, to your private life, is that it indicates to you a certain result which will lead to an inspiration on the part of yourself, and that when such a process has taken place, the result besides the knowledge of yourself which has been acquired is a continued wish to continue with your attempt.

You understand that?

Rita: Yes.

Mr. N.: I'm not putting down the experience at all, but I'm only warning you that it is only a very additional, almost secondary fact. The prime fact is my wish to create an objective faculty. The second primary fact is the knowledge which I acquire about myself. And that is all that I even want to discuss in the public, with the public, with an audience, with anyone who wants to listen. For myself I retain the right to deal with that what is for me my private life in the best way I can. I say it that I believe that it is necessary to separate these two experiences. So that then one experience is not going to effect the other and that constantly that what is most important is the continuation of an effort leading to a certain result I call it knowledge of yourself. Because the knowledge of yourself, will again, in turn, give you an inspirational force, when you once understand the kind of knowledge you receive. And so, therefore, elucidation of this kind of method in the application then in the description of a result must always be based on the description of the method you have used without stating the state in which you then happen to be or whatever was the result of that kind. You have to mention impartiality. You have to prove to yourself as well as to others that you understood a prescription. The question of simultaneity is really solved by not allowing any associative values to appear. No rationalizations about the facts you are so-called Observing. The freedom from the fact as seen from any kind of interpretation, either mentally or emotionally. And although this might sound a little bit too theoretical it is the prescription of the method. And when someone asked, "how did you obtain the results?" You should answer, "I followed the instructions." Then the questioner should ask you again: "What were instructions?" You say, "The prescription advises me to try to create an "I" of objective value which then is supposed to function in a very definite way in observing me in my forms of behavior. And that then as a result of obtaining facts about myself, that those facts could be recorded as objective facts when the observation process includes an impartial observation. Not criticism. And, if in that process I have been able to record as closely as I can the actual recording itself with the fact when it takes place. Thus trying to eliminate any influence of time itself."

I make it a little bit more detailed because you have to understand quite well particularly in emotional states which maybe the result of Work and the continuation of such a wish that you actually wish to have continued that you're not being mislead by emphasizing too much the result of an emotional state which is, as I say, your

private life. Come back time and time again to what is Work itself in its simplest form without any necessary description, description of what actually takes place to you. Only giving you the information which is absolute about yourself.

You understand what I mean?

Rita: Yes.

Mr. N.: Alright. You must be careful when you describe your attempts. Not only that your attempt has to be clear, which only can take place when you have read the prescription clearly so that that has become also a fact in your mem, in your memory. When you remember the method that you do exactly as has been prescribed but also that the interesting fact remains that only then you receive informtion about yourself---you have put to practice the prescription. How will I say it? The medicine of this psychical nature becomes only important when you swallow it. Not when you keep it in your mouth and could talk about it.

So who has worked?

George?

George: Yes.

Mr. N.: Are they usually as bashful as this?

George: Not usually Mr. Nyland.

Mr. N.: No. Come on, be a little bit more usual. Otherwise of course we we have to suggest the previous meeting that you come here with a piece of paper on which your question is written, why are you so, what is it? Those interested in Gurdjieff and Work hold up their right hand...Now you see.(laughter) Now you'll have a hard time if I say You held up your hand, you explain to me why you are interested. Start by saying that...Why is anyone interested in Work...that you ought to know...otherwise you won't make attempts. Do I have to call on people from from the Land? Berkeley?

R. Hunt: Mr. Nyland...Robert Hunt

Mr. N.: Yeah

R. Hunt: I hesitate to

Mr. N.: Your host to this group..

R. Hunt: to speak about Work because I don't think, that I, I don't know that I actually Work, but I do make attempts to make Work efforts and ah

Mr. N.: That we would call Work.

R. Hunt: Oh! I see...

Mr. N.: You see, even if something doesn't lead to a result the way you would like it, if I start building a house I start already working when I start on the ditch for the foundation.

R. Hunt: Yes

Mr. N.: So, tell Roger, what is?

R. Hunt: Well...uh...I first ask God, as I conceive of Him, to help me, and then I start doing simple movements just as you have said, usually here in this room, in the morn, early morning, primarily before anyone else in the house is up and uh...I do quite a bit with my have my eyes closed because it seems to be..ah..more effective than if I yes open; and I sit down and stand up and make movements of various kinds, and uh...although...uh...at first I have tried to have something in me which will observe me and uh...I keep trying to do this as I make the movements..and move about...the results...uh..if there are results, are what I would call a simple registration of my...that I exist...I can't say anything more than just that and, of course, I'm not certain that...uh...I am not to clear or sure of ..ah..that. I can't say that I have learned anything about..ah..myself that I can clearly see.

Mr. N.: Tell me, why do you really want to do all this? Because here's a certain activity, like, as I say, a prescription, and you want to use it for a purpose. What is the purpose? Say it a little differently, how do you look at your life? And is in your life something of this kind needed?

We now talk about motivation.

If I have a motivation, then I will do something as a result, as a feeling or a thought around such a motivation; a motivation always lead...leads to motion, and I become motivated in my life to do certain things for the sake of reaching an aim. And, if one simply says, very simply, that I wish to become a man, I also have a little idea about myself that I am not as yet what I now want to become.

But there has to be more perspective, otherwise just doing a little bit of an exercise every morning, and repeating it...aside from the fact that it might become monotony...it is also devoid of any kind of a wish...and each time when I make an effort of that kind I should remember why I want to even spend the time in doing it because if I become a little bit more knowledgeable about the reasons why such work as exists and has been prescribed is really important for me I also must connect it with a desire on the part of myself of wanting to reach that what I'm not now when Gurdjieff talks about and not only a realization of what man is but that ultimately who would become a harmonious man or that Work is necessary to discharge his responsibility to his life or the different things that are connected with, you might say, that kind of philosophical part then it will give me for myself also a very definite wish to do something and knowing then the reason I will continue to do it because of that; not because of establishing routine.

How much are you reading? Have you time to read?

R. Hunt: I haven't been reading just recently except a few pages, I've.. during the last two weeks or ten days I've bee, I read the last chapter, "From the Author"..it is titled.

Mr. N.: Could you make it a little more ..uh...intentional even if you could make it regular or devotional.

R. Hunt: I've been reading every morning at least

Mr. N.: You have?

R. Hunt: Yes!

Mr. N.: All and Everything?

R. Hunt: Yes!

Mr. N.: Have you discovered in that something that really could apply to you?

R. Hunt: Of course!

Mr. N.: Then if you have read that and whatever it is that you have read can you see that of yourself during the day after you have read?

R. Hunt: I don't think I understood what you said...

Mr. N.: If I read something that appeals to me and I understand it that is I take it in because it strikes a certain corresponding note within myself then if I say yes that is a description of certain aspects of myself you make up your mind that during that day you will see if in your ordinary behavior you will see exactly the same thing as what you have been reading about. As it were you make it then practical as an experience of yourself so that you are not dependent on the description of Gurdjieff or Beelzebub talking about a person like Makary Kronbernkzion but that there is a person by your name actually experiencing the same thing that is being described. That kind of experience will make it much more part of you. And then you will try to consider yourself as having to experience certain ways of..for the acquistion of knowledge which then becomes useful in your ordinary behavior in life. And then you have over-crossed the difficulty between the reading or even during a little exercise in the morning and the actuality of your life as you experience it during the day. You know now what I mean?

R. Hunt: Yes!

Mr. N.: I believe the emphasis should be much more on that what I am in my daily life and the useage of the facts of my daily life I collect in morning...but when I live I make a line out that what are facts. And, the real reason why I want to have that information of my life itself...how I behave as a personality..is that that line that I wish to describe or really the way I draw it should be made up of facts which are as impartial as I can make them.

What is the ultimate aim because you mentioned a little bit of a religious term, "By the Grace of God", or wishing that you could Work. What is the background of that kind of religion in you and the stimulus for your real feeling? To what extent will you allow for yourself an emotional quality in the wish for wanting to Work? Seeing it in connection with perspective of what you actually might wish to become in the definition of whatever you consider a man ought to be or in the direction of a description a la Gurdjieff....What is alive in you in Work itself...And is it possible to take some of this life force that exists in the ordinary performance of your daily duties and maybe your unconscious behavior that then part of such energy could be used for another fulfillment also within you and which in general we call our spiritual existence.

You see ,you have to give it much more color. When you attach it to your life and see that it is possible to use the prescription during the day..everything becomes much more enlightened, as it were, and you will have much more desire, and ultimately it would give you more enthusiasm for a wish to live <u>really</u> instead of just a little monotony.

Maybe it is better than what you describe...but your description is not enthusiastic.

Alright?

R. Hunt: Alright, sir.

Mr. N.: I'm not critical...you understand that? I would like you to be a little bit more expanding that what is your inner life ..to give it a chance.

Who has Worked with a desire to Work?

Who has tried?

You have received information from Warwick, from what Ross Beach, you have had a few people here who come here regularly to help you...to try to tell you. Who are the members of this group?

P. True: Mr. Nyland?

Mr. N.: Yeah,...O.K.!

P. True: It's Paul True.

Mr. N.: Yeah..alright...

P. True: Uh..I'm not sure I can be clear at what I want to say I..it's a statement that I have and also a question..

Mr. N.: Paul you have known about Work already for some time, haven't you?

P. True: Yes.

Mr. N.: And, you know also from Warwick what are the requirements..so it's really wrong on your part to say that you really don't know....

P. True: What I would like to say is..uh...when I was in Warwick..,when I left Warwick...before I left Warwick...I became clear about something that I had thought about and known about but..uh...really wasn't, it really wasn't clear to me until ...uh....the end of this period that I, that I stayed there this last month, this last month and I believe that it was because of experiences and influences that happened to me while I was in Warwick. What happen was that I became very concerned to know really what I am...and..uh...as a result of realizing that I didn't know...

Mr. N.: There is in that a good kind of a statement to make in a group of your compadres. It is not necessary to be in Warwick to come to that conclusion. It's fortunate when it does come because it starts you to think a little bit more about yourself. So that kind of conclusion is right. But now, if for yourself this is satisfactory..that is, if it is something that you really want...can't you advise other people also to find out what they ought to know about themselves.

If I experience something that is worthwhile for me and I have friends that I would like to communicate to them what has helped me, or what has given me inspiration.

One must learn in a group in the first place to wish to communicate that what is important in one's own life. Hoping, then, that there will be corresponding notes in the lives of others so that then a conversation could take place on that kind of a basis. It is so obvious that when there is something that really engages one that then you want to talk about it to share it. And, if it is sufficiently clear, that you want to tell what actually it is that you would like to share, it will help someone else to open up. What you now do with this group, you're dead. It's not my presence that prevents you from speaking. It is really that you don't want to speak. And for me there is a only one little conclusion..that you are lazy. Lazy that you don't want to exercise your mind and you have no desire for communicating, you don't really want to open up about your ordinary life, although you may have certain experience which are worthwhile you don't consider it worthwhile even to talk about it and you want to keep it to yourself. So together with a certain kind of laziness, your selfish.

I call it of course that you're not members of a group at all. And, talking about lights, it is just so dim. It's a little ridiculous isn't it? Here you have been meeting already for how long? And, in Berkeley. Maybe, perhaps a stimiulating atmosphere

of some intelligence currents that's run around. Or, without any question among student life or different people who are here there ought to be some kind of interest about the development of one's Self. And maybe a discussion about spiritual existences..with whom..with which you have become familiar or could have become familiar if you are open. What is the culture of this group? Where is your level of Being? When George says, that you do talk, then for God's sake talk even if I'm here.

J. Kelly: Mr. Nyland?

Mr. N.: Yeah?

J. Kelly: John Kelly

Mr. N.: Yeah.

J. Kelly: I have two questions...uh...I'm a new member of the group and I've been going to it for ...a month-in-a-half..an I've read Gurdjieff...uh...I'm still reading him for the last year-in-a-half to two years..

Mr. N.: Still reading?

J. Kelly: Still reading Beelzebub...

Mr. N.: For the last...

J. Kelly: I've been reading Beelzebub for a year-in-a-half

Mr. N.: I see. Before you came to the group?

J. Kelly: Yes.

Mr. N.: How did you come to the group?

J. Kelly: Through Francis Savala and Mike Boyd.

Mr. N.: Do you think..uh...do think it's good for you...finally to be amidst the group?

J. Kelly: Yes.

Mr. N.: So you are happy about that?

J. Kelly: Yes.

Mr. N.: So there is enthusiasm?

J. Kelly: Yes..very much so!

Mr. N.: Okay! Now what do you find?

J. Kelly: Well, the first thing is that I..I..uh....I first of all respect all of the people I am with in the group and the people from Sebastopol ...

Mr. N.: No, for yourself..for yourself..never mind the others.

J. Kelly: But I find it very difficult to describe my Work attempts to verbalize it....

Mr. N.: Yeah..I think that is right..

J. Kelly: There are times when I feel that I have Worked..and I attempt in the group to describe my Work attempt and...uh...feel that I've not described it because just in describing it...it is very difficult

Mr. N.: If you have no affirmation from anyone in the group you would continue to make attempts to Work...wouldn't you?

J. Kelly: Yes.

Mr. N.: So, all you really need is for yourself an assurance that although you maybe on the wrong road...you won't know any better and that if you continue with that, for yourself, you would know that you were to receive more and more indications of the rightness of the road or the badness. When it leads to something, for yourself, that you believe is in direction of your own development..then, of course, you can continue without even having described it...you surely can continue it without receiving any approbation from the rest of the group. But, when something is alive in you, you can talk about it even if you don't wish it to be known to others or to invite even suggestions from them. Quite logically, if there were and if the others can help you so much the bette for you. But, particularly after reading All & Everything for some time and really coming to conclusion that there are certain things in it you don't understand...then finding a group of people who are more or less the same way interested in you, is of course a very agreeable event for yourself. And, therefore, when that exists, you by yourself, can give a tone to the group. I'm glad you asked, you see. Because if I hadn't spoken the way I did, you would still be considering.

Talk about your Work whenever you can...describe whatever it is that you experience....give the others a chance to listen to it and maybe you have done that I do not know but, in any event, don't stop if you have done it. Inspire others so that they can see that Work is alive in you, regardless of actually knowing if it is right or wrong, for the time being....do.....only do. You will find out if it's right or not...because it has to be in connection with what you wish to be as a Man growing up to see what that is now potential can actually develop and it is with that of course in mind that one reads also All & Everything, to have that kind of inspiration to see in what way in your daily life you will remember at certain times that Work exists and even then at such a time you make an attempt. Really, as we say, to see myself the way I am or accept that what I am impartially.

The concepts like real observation, like impartiality, like this question instanteneity, of that what is happening at the same time, the question of timelessness, the question of unique subjectivity, as far as time is concerned for personality...all such terminology will in the beginning, of course, be a little bewildering. But if one keeps on trying to find out what it might be, you will see that gradually certain lights will go off for you and that is marvelous when it starts to develop.

Do I have to stop that sentence?

(side one ends at this point)

(side two begins)
Okay?...

So now let's see how far are we?

What kind of question do you do have that you need affirmation on?

J.Kelly: You're asking me?

Mr. N.: Yeah, I'm asking you.

J.Kelly: My second question is..uh..somewhat based on what you've already said which, which is that I, it seems very early for me for having started to Work to believe that I feel an effect on it in my day-to-day life...I understand...

Mr. N.: Why would it be to early to start Work?

J.Kelly: Um...um...Because I think it seems presumptious to me to think that in a short period of time of applying Work that it would start to effect my..

Mr. N.: Oh, but you have been reading for sometime?

J.Kelly: Yes.

Mr. N.: And, you have been interested, perhaps, even in talking about it..

J.Kelly: Yes.

Mr. N.: I don't think it is to late to start. I think that each person coming to a certain maturity with his ordinary life certainly can realize that that what ought to be developed is not developing in a natural way. So that an attempt has to be made to stimulate that for further growth. Have you listened to some tapes?

J.Kelly: Yes I have.

Mr. N.: Have they had a meaning for you?

J.Kelly: Yes.

Mr. N.: Whenever you listen to a tape will you take out or make a note of that what appeals....also, the different sections that you don't understand...write them up, keep them on a piece of paper, look at them once-in-awhile, at the same time, try to attempt as much and as often as you can that what you understand by Work, and, try to formulate for yourself what actually are obstacles in an understanding of such Work. Keep yourself going and every week, when you can, bring up such questions, you might say for the general group. If there is an answer, you can judge by the answer if it will be useful for you to use it. If it is not useful, don't use it. Wait, perhaps it may be used later, perhaps it was not the right answer. Your own information wishing to apply Work for yourself in your life becomes of course your particular personal property. And, for the time being, you must continue to accumulate that kind of information. It's never to late when one is mature enough. Sometimes when one is to young, like a young child who hasn't had enough experience of life, such a child has not material to work with. But, when one has grown up sufficiently, particularly after the age of 18 when the physical body has stopped growing, there is more than enough material available to be used for an observation process. So, don't be discouraged...and, don't become

you absolutely should...and, continue and pray to God that you can continue.

J.Kelly: Thank you.

Mr. N.: Alright?...Sometime let me hear from you.

J.Kelly: Alright, I will.

Mr. N.: Very good.

Yeah, things of that kind, you know...how can different people in a group be touched?

Yeah, do we have your arm up? Anyone there intending to talk?

George...

George: Yes, Mr. Nyland.

Mr. N.: Who is uh..I would say the greatest talker....

George: Do you really want to know (laughter)

Mr. N.: Well you never can tell, he may not be here.

Jerry S.: I'd like to say something, my name is Jerry Selhanic. And, I find that I'm losing the ability to make decisions...um... for example..when I go up to the country, I see one group of "I's" in me saying how great it is...

Mr. N.: Hey, hey, hey...how do you get one group of "I"s?

Jerry S.: Well, one I...

Mr. N.: Yeah, yeah, fortunately there's only one.

Jerry S.: It says I should be living up here and see all the benefits...

Mr. N.: No, wait a minute. Are you describing Work? The fact that you use the word "I" doesn't mean that you are working or understand it.

Jerry S.: Well, I'm confused about...

Mr. N.: You're confused in ordinary life.

Jerry S.: Your right.

Mr. N.: Okay. Now, are you confused about attempts to Work?

Jerry S.: Uhm...Yes, I'm not sure...uhm...in regard to making decisions... like

Mr. N.: No..no..no...Work has nothing to do with making decisions. You understand the difference between ordinary life and this so-called extra-ordinary life?....You're not clear about Work at all?

Jerry S.: No...

Mr. N.: Then why don't you ask? You ought to have come to that conclusion already sometime ago that you don't know anything about Work, and if what to come here to find out...then ask. It's not a question on how to solve your ordinary life, that will be solved sometime anyhow. We're talking about something that is now potential, not necessary for ordinary life. A development of your spiritual life or an inner world...or something that is more essential...has nothing to do with making decisions.

Just continue in your ordinary life do as well as you can and make whatever decision you can and don't make them when you cannot...for ordinary life it doesn't make much difference then only if you say I ought to go somewhere and you don't do it...may affect the rest of your life...but, that is I would say, it's almost immaterial. Do you understand the reason why one is interested in Work on one's Self?..

Jerry S.: I'm interested because I want to ..be a better man.

Mr. N.: Alright. How long have you been so-called associated with Work?

Jerry S.: Uhm....

Mr. N.: Or, this group?

Jerry S.: I've not met with the Berkeley group...I have been associated with other groups in the past..over the past two years..have-

Mr. N.: Are they Gurdjieffian tinted?

Jerry S.: They were..yes.

Mr. N.: Do they know anything about Gurdjieff?

Jerry S.: Well...(laughs)..different groups to various degrees the different parts I've been in....

Mr. N.: Has anything rubbed off on you?

Jerry S.: Uhm..I'm not sure..I hope so...(laughter)

Mr.N.: Yeah, so do I...the question is: What has rubbed off, is that important?

Jerry S.: Well, what's rubbed off is that I realize that ..I don't have control over my life...and...I want-

Mr. N.: You don't have to know Gurdjieff for that...I mean what is typically Gurdjieffian...

Jerry S.: Uhm...many things in regard to..I see myself functioning in different centers, at different times when I try....

Mr. N.: You don't know anything about centers, do you?..Uh..?
You really don't. It is a word. As a matter of fact how can conceive of your body being a center. It isn't. How about your feelings? That's not a center. It's incomplete. To start with..moreover it's in the wrong place....your solar plexus. As far as the brain is concerned...inside the cranium...perhaps we could call that a center. Is it independent as a center? Is it affected by other centers entering into it. If you want to study centers..go ahead and study it. But don't start to use the words unless you know a little bit what is meant by a center. Particularly when a center is also used as a potentiality to become something else which is not a center...but is in the Gurdjieffian terms a body. Have you read All & Everything?

Jerry S.: No, I haven't read that

Mr. N.: No, than it's not much good. If you are interested will you please read All & Everything?

Jerry S.: Alright, I will...

Mr. N.: Try it..or find out what it might mean and then if you want to know something about Gurdjieff, find out people who know about how to talk about Work. Gurdjieff is not a philosophy. Gurdjieff is an applied psychology. And, then, if it is actually is understood, it could become a religion. What do you do in daily life?

Jerry S.: Uhm..I've gone into the sandwich business. I make sandwiches..and sell them...

Mr. N.: Would it be nice to put some Objectivity in each sandwich..(laughter). Alright....yeah, will you do what I suggested?

Jerry S.: Yes I will.

Mr. N.: Make something of your life, maybe then you can make better sandwiches.

Who has questions?

Tom Q.: Mr. Nyland, Tom Quinn..

Mr. N.: Yeah..

Tom Q.: I want to report on an attempt I made this morning that wasn't entirely successful...

Mr. N.: Tom, Tom..you have not been in touch with Work for a long time. Can you explain your absence? You see Work is not born just like that because I happened to come to town.

Tom Q.: Pardon me?

Mr. N.: Work does not exist simply because I happened to come here.

Tom Q.: That's right.

Mr. N.: Okay. So really you have no particular right to ask a question... it's not that I wouldn't want to answer it...but it's not right for you. The question has to be based on attempts I've made not just something I make this morning. The question is based on the condition of my life which I consider, and then, seeing that what I am..I want to do something about my life. That's a thought you have not as yet considered. Don't think that Work is just a little bit of an attempt which is like a flash of a moment, perhaps, even very much perhaps, giving you a certain information about yourself. A wish to Work represents a way for my life. And, a wish actually to develop, if possible day-after-day, whenever I want to be serious about my life, to make attempts in order to understand more and more about what I actually am. When that becomes known to you and becomes part of you, then you will have questions..The question...

Tom Q.: I've been in Southern California.

Mr. N.: Yeah...

Tom Q.: And, also..

Mr. N.: But you have been in contact....

Tom Q.: It doesn't imply that I haven't been working.

Mr. N.: You have been known...you have known about Work already quite sometime. I suggested to you this morning get some people together with whom you can talk about it...if that is possible, we'll take care of the answering of any questions you have...will you do that?

I say again, if you want to do that, we will help you...

Tom Q.: Yes.

Mr. N.: Okay.

D.Joss: Mr. Nyland...

Mr.N.: Yeah..

D.Joss: me..someone..this is Dick

Mr. N.: Who?

D.Joss: This is Dick Joss.

Mr. N.: Yeah Dick...

D.Joss: In...in trying to relate what you said to me tonight, before the meeting...

Mr. N.: Oh, but nobody knows what I said...

D.Joss: Yes..I can explain, I hope....

Mr. N.: (laughs)..Well, maybe then you have to tell them....you are part of a group now...

D.Joss: I tried to take what you asked me to do...of looking for a man, as a task for myself, and I tried to use...

Mr. N.: Dick, it will not give you an opportunity to be more awake. Don't look at task of this kind as something that will help you to Wake Up..task for wanting to Wake Up are much more simple....although this maybe a kind of a research...the research for one's Self is to find out what is the value of your inner life. When that is the task, then definitely you will have to find a method to reach your inner life. In searching for a man, you don't have to use your inner life. You have to use your head...which is sufficient for ordinary life. Searching for a man in a crowd, trying to find a haydel in a nests, a needle in a haystack, it is as simple as using your mind as it is...hoping that it is clever....

D.Joss: You know,..in..in this..it is..it has really seemed to me that my mind was not enough...

Mr. N.: Oh no...no,no..go to the extent of your mind and then if it is not enough, you say it is too bad. Don't ask even God for a blessing. No Dick, it's a very simple thing...what I asked to do...and it definitely belongs to ordinary life. But the way you do it, afterwards...may help you to realize that there are certain hiatuses in your being...then you will find out what perhaps could be done if you followed the I...the prescriptions of Work. Don't start mixing it up.

D.Joss: It's the hiatuses that I felt...

Mr. N.: Yeah...

D.Joss: Yes.

Mr. N.: That is possible. Then that will be a reason, as motivation, that one wishes to Work in order to make oneself more whole and more complete. Then, you might say, I go for a little while and being away from ordinary life..and I keep on considering...like Ashiata Shiemash..for forty days spending on the Mt. Veziniama and plucking out a hair every day..out of his chest...then I'm serious about myself and my wish to grow up...don't use ordinary life for the purpose of reaching a development in my inner life. Inner life development depends on the kind of energy that can be used for that purpose. And..that means..that I still have to convert the energy into a higher quality...but I can not mix these things...I start out with what I am now, mind, feeling, whatever it is, and I use myself then in certain ways of, I call it, conversion. Transformation of energies. Sometimes I've called them raw materials available for my factory...to produce an end product which is of more value than the

raw material itself. That is particular kind of process, it belongs to Work, And, that as a process has nothing to do with ordinary life. All I need from ordinary life is the continuation of my body existing and the functions of my mind and my feeling. And, then, if that is there, and then I try to create a mastermind...a director or a manager for the factory...who then will tell me what is wrong with the efficiency of my method. Separate the two.
Alright?

D.Joss: Yes.

Mr. N.: Yeah. Yeah?

Stphnie: Uhm...I..uhm...I tried some....uhm....well I don't know if I would call it an experiment, but I...about three weeks ago, I...I wanted to Work very much and I want and I tried to get on a certain level and I found...and in doing that, I had to sacrifice certain things in my ordinary life or certain attachments that I had. And, I found that I collected more facts about myself during that period. But then as would naturally happen the level went down and I ..

Mr. N.: Which ..which level?

Stphnie: The level of my wish to Work...uhm...after the week was completed I still wished to continue but I was not deep enough that my I didn't..have the continued intensity of concentrated interest with regard to my inner life. And maybe it can't be intense all the time, but I really have a wish to make it more more even so that...

Mr. N.: You know how a battery runs a car?

Stphnie: I, I think so....

Mr. N.: It has to have a certain potential which is the voltage. When that is there it will start the car if it runs down for certain reasons it won't. In order to keep the battery charged I have to have a charger. So that if any energy is used it is again again re-charged as a result of a motor functioning and so forth. I keep my battery up to a certain level so that it can function. If I have a wish it is a battery. When I see that in that wish is a certain capacity to change it into an activity...it is the strength of the battery making my car run. If that wish diminishes maybe the battery is weak and it won't start the car. What do I do? Use other means to get it started. When it's a car, I push it....and then all-of-a-sudden, it starts. When my wish is diminished, I keep on doing ordihary things in ordinary life until ordinary life is again

charging me...

Stphnie: Right!...Right, that was....that was my experience.

Mr. N.: Sure.

Stphnie: That's exactly what happened.

Mr. N.: And, that is exactly what is needed. And, when it is charged again, you can go up and down hill. Don't make it too complicated. When the will diminishes, you simply say, I don't have much will. My will is weak. I can say, the battery is weak. So, I keep on working ordinarily,..just attending to my daily business, I have to do this, I have to do that and so forth and I have energy for doing it. I also have a a desire to do it right. The more right I do it, the more uniform I am in an unit wishing to do it right the better my level is the more I charge my battery because and the more I charge then the wish to really understand myself and make myself run in higher gear. So the solution is continuation of life in the ordinary sense with a tremendous amount of unconsciousness until again, and again there is a desire which seems to arise in me and I then, when I notice it, I translate into a wish, then I Work.

Alright?

Stphnie: Alright! Good. Thank you.

Mr. N.: Yeah...it is simple. When indoubt continue to run.....

Now, questions again,.. your life you know it is really so important ...at least that's the way I look at it....when a person grows up and has astonishment...when he is young and his eyes, ordinary eyes are open to the world and he has a certain kind of perspective...and he sees possibility and he has a desire to explore, to find what life is worth. Not only that he wants to grow up but he wants to become something, or somebody, or a little ideal or a little imitation of that what he has seen...so that his life becomes alivened, ordinarily....with his unconsciousness, with all the centers he has functioning, or not entirely functioning, with description of what he is as a personality....to see what is involved in my feeling and involved in my mind...to exercise

them...to find out what are the limitations. And, then a certain thought about what is the value of my life as I live it? And, when I think about the future...what can I hope for?....and, what is realizable for me?....to what extent do I understand myself...in my wish to continue to live ordinarily. No high faluten business...and no as no not as yet any spiritual development.. and no consideration of anything that is higher than I am...just for the time being ordinary life ....but make it useful....so that you don't waste. So that when there is energy that it is used for a good purpose. To live not only by yourself...but share a little bit with someone else. The recognition of life in yourself as well as in others. To see what it can become of a relationship between a friend of yours and yourself. Or that what you want as a friend with your inner life or whatever their inner life that inner life is when it starts at times to talk to you a little bit and wants attention....and, now you consider it then for yourself, do you want to pay attention or you just gloss it over...and say, well it's too much trouble. Where is your interest. Ask yourself, where is the energy being spent?.. your reading, what kind?..what books?...what talks with people?....your friends. The generalities of daily conversations, your interests...what?...T.V.?....a little bit of nonsense that you see...and perhaps even associate with...a little bit of radio stuff and getting ready to consider in criticism, the mannerisms of the government or some politicians. Are you interested in your own life?....Do you want to make something of it?....Is there any religious background?...have you forgotten it?...or don't you want to think about it?...do you think it had a value when you had to live through it?....do you think that you consider the relation with your father and mother correct?....do you understand your wife or your husband?....or the problems with your children?....do you understand what is meaning. The meaning of you existing on this earth?..do consider this earth? What, as what?...a school?...as something you have to go through and you don't like because you don't want to be educated...or is it something that really could be used by you...in your ordinary life and then...is there something else besides that?...have you ever experienced such a thing?...even if you don't want to consider it or talk about it....do you know of something that was quite unusual?....as an experience...sometimes we say, moments you haven't forgotten, you cannot forget because they touch something very deep in you....Can you feel?....do you dare to let sometimes your emotions really be what they are?....in whatever form they may happen to you....how much alive are you?....do you just every once in a while jump for joy? Do you show it?...that you are alive and you want to communicate it....do you express it when you meet a good friend and you shake his hand and said, boy, it is wonderful to see you, let's

come down, sit, have a cup of coffee and a good talk....do you ever have a good talk with someone?...with your father?...with a good friend?...with someone really, you care for...and maybe ...are you disappointed that they don't want to think about the same things that you want to think about. Are the thoughts of you...you yourself...worthwhile...or are you sometimes ashamed of them...You see, I don't know where you live...I wouldn't say that I don't care, I do care...because we talk about Gurdjieff, I come here to tell you something about him....but your not very receptive. So, what is the conclusion...I'm stupid. That I hope for something that doesn't exist simply because there is a little bit of ...little bit of lip service about Working...or a group meeting. If there is a group you can prove it, can't you. Then the questions would be overflowing when you really have, more or less, prepared for it. But when you sit here like bags of potatoes...and a little occasional question which I push out of you...because it seems to be the only thing to do.....where is your aliveness?.... your reality?....let's call it that way, uh?....Are you interested in philosophies? Are you interested in descriptions of other people who..believe that they have uncovered something of their own spiritual existence?..or life hereafter?...your studies maybe?...psychology?...science, art, what is it you want, religion?...what have you there for yourself that you can bring?...on what basis will you put your interest in Gurdjieff?....why would you want to change that what you know into the actuality of an experience? How much do you expect to live further, if possible even..consciously?...is that a kind of an aim that you really want and you understand?

I will ask George to ask you such questions. I will do you the favor, for the next four times that a tape is sent to Warwick, I will listen to it. And I will be darned if I won't tell you when I think that you stink!

Rita: Mr. Nyland

Mr. N.: Yeah..it is a very strange way that I express this...I'm terribly disappointed.

Rita: Mr. Nyland

Mr. N.: Yeah..

Rita: I don't know how to talk about Work in such a way....

Mr. N.: You will learn. You stammer...like you do now.

Rita: Ya..I don't know how to talk about my attempts in such a way that

I can link with it in a way that my life is...

Mr. N.: No, you can. When you keep it very simple. You make it to complicated in the first place by thinking that you cannot talk about it. You can talk about beautiful weather, can't you...you can say it's a lovely sun....what a beautiful day....I would like to take a walk. That's the way you talk about Work. I said: I happened to walk...The thought of Work occurred to me and somehow or other...I made an attempt to see that while I walked, perhaps, something was there with me...also, interested in me walking...but observing me, in a certain way. I will learn how to talk when I start with stammering, wishing to talk....That I'm not interested in the fact that I cannot talk...I'm interested in my wish to wish to talk....and, I make that attempt much more positive...but, I make it also, very simple. I walk...I say...my body is walking...I say...It is walking. You see, Ladies and Gentlemen of the group, that was my Work...this week. I just, whenever I walked, from one place to another, whenever I did anything and I had to walk towards it to do it...some thought came with me...and, it reminded me: this is an opportunity, now perhaps something could be there, I hope it could be there, maybe I can make it, maybe, it when it is there, it can tell me...observe me...give me say a saying for myself. Look, It is walking...this body of mine happens to walk. That fact is already a beginning...this is the way I talk ...I start talking. When I start talking, I use just one or two letters or two or three syllables or just four letters...no more. I don't want to make sentences about my Work as yet. I just want to express that my attitude towards Work is serious...and I would like other people to know that there is some reason why I am and I wish to remain serious...and I simply say: I sat in a chair...I do not know..I looked at a table..and there was All & Everything...and it reminded me...I sat in a chair, I closed my eyes and there was a little vision of a meeting I had attended... and I remembered...there was a note of seriousness and then I say: yes, there is Work isn't there!...and sometimes I say: when there is Work and I have taken upon myself the result responsibility of wanting to use it...I now wish to use it...So now I make-up my mind...that's all I want to say at the meeting: I saw Gurdjieff's book, I was reminded, someone came and he shake..shook hands with me, I went to the kitchen and I saw the dirty dishes...all-of-a-sudden, I remembered...I was standing there...I was just going wash the dishes...I was just turning on the water...I was just stretching out my hand for the soap and I had the washcloth, and whatever it was in my hand, and I was going to ...There was a picture of me...as if there I saw myself standing and it was not a description it was just a fact I existed.

You make attempts in a very small way. You try to become simple..,and, very essential...in a little description only at first and not expect too much and never mind what other people say...the fact that you make an attempt is helpful for you to have a reason for wanting to continue to Work.

Don't ever say that, that you can not talk about Work. You can. Each person can have a feeling. He can say: I don't know what words to use..but then his sigh is quite indicative of the state of his feeling. Don't limit yourself. Each person knows that within himself there is something quite impossible to describe...which you call your inner life, your essentiality. There is in each person something that starts and wishes to talk and cannot find words...there is a beginning of a conscience. There is in each person a recognition of a sign of life....which you know...is there regardless, even, of the manifestations of life in a form....you know that at times when you do pray...you pray from that place...hoping that God can hear what you're saying...hoping that he will hear that what you wish and.then could pay attention to that what you honestly, sincerely wish with your heart and your mind and your head and your hands and all your body...you yourself as a personality wishing to find words...to express something that is of value to you. It is very simple when you start out by saying nothing is going to daunt me when I have a wish to express, just a little bit, that fact that I have a body which happened to be walking, at a certain time, and somehow or other, somthing in me knew it.

Alright? You understand?

Rita: I understand now, but what I don't understand is how to relate Work to those questions that I have about my life...

Mr. N.: You start asking a question. If you are timid, write it up on a piece of paper and then say: excuse me George, may I read it? When you are serious you will find that way...the opposite...if you don't find the way..excuse me for saying it...you're not serious.

When there is life in a person it will come out. It will bubble over in time...when there is enough of it. When you boil water, it will start to overflow and go into steam...it will run over if there is too much water in a particular vessel you happen to employ...all it depends on is the temperature. When I turn it up...the temperature rises...the logical result is water going to boil and going into steam...when I wish to Work...all that I wish to do is to create a heat...a warmth...a will...a wish...an

enthusiasm...something that excites my emotions in the form of that wish actual energy of an emotional kind is generated...and the more there is that kind of a wish, the more my life will boil over and I will be able to express it. Not necessarily words, but surely in an attitude, a posture, a wish... if I can not reach anywhere, I use my hands to indicate I want to reach it...even if I don't reach the shelf which is a little too high...I stand on my toes and I want it and there is an indication in my body that I really want it...That's my seriousness when I want to reach something...there is nothing that's going to stand in my way of indicating that there is that wish wihin myself.

How much more?...

????: Not very much.

Mr. N.: It is the end. I tell you I'm disappointed. Perhaps it's my fault ...I'm perfectly willing to say that...but if it's my fault, I don't understand you...You knew I was coming...then why don't you have questions..which should concern you when you wish to become a honest, serious and simple man in your daily life.

I hope you have good meetings in the future...of a certain level.

Goodnight.